

Group I, San Francisco, Thursday, May 18, 1967

For those who are interested, tonight is the evening of the radio speech in Seattle. Mr. (Lorenzo?) - at 8:45 - I don't know how much actually they are going to take of that. That was the Granada Organ Loft meeting, do you remember? Then there was an interview when I was there last time which also lasted for about 40 minutes and I don't know what he's going to do with that. But Andy will tape it, whatever comes over, so then we will find out soon enough. That station KRAB, if it is any good - that is, if it has a fairly good reception and being in contact with whatever that outfit is here - do you know what it is, Miriam? (indistinct conversation with Miriam). Well, if it's of any help, maybe we can inveigle them into putting it on also. That would be helpful. So, we'll see. It reminded me that Andy sent me a recording of Alan Watts over the same station, an interview and also a speech he gave in ( ) in the Unitarian ~~Ch~~ Church. I don't know what your impression is of Alan Watts and how much you know of him. I'm very glad I've heard it. I thought he was cheap, but I'm quite convinced he is much cheaper ~~than~~ than I thought. So, if you want this particular - I have it here for those who are interested. As far as I'm concerned, he is out. He's not talking about spiritual ~~or~~ matters or matters of inner life; he is just, almost I would say, a clown. He wants to be humorous. And everything becomes equal and when it comes down to telling what really to do, the only answer seems to be meditation and try to keep your - or rather try to stop your thinking, etc., etc. Listen to it if you have the ( ).

You remember some time ago when I was here last, I mentioned, or we talked about (reflexes of) truth or glimpses of truth. It goes under both titles - Ouspensky mentions this in In Search of the Miraculous

as a statement that was given to him at the time when he met Gurdjieff for the first time and then it was supposed to be written by one of the students, and Ouspensky goes a little bit in detail about that particular kind of essay. I suspect that Ouspensky wrote it himself, and it has been around us for many, many years, and when I was here I promised that I would send it to you and I didn't, but I brought it with me here. Here it is. It can be copied and then return the original. You can keep the copy, and it can circulate to those who would like to read it. So, you'd better take it, Ron, and take care of it. It's interesting. I think there are certain ideas in it, and I think has an impression of Ouspensky, of the first visit of him to Gurdjieff. I think it is quite illucidating.

Now we talk about Work. Because you know, during the last couple of weeks or so, all the different meetings we've had mostly I've talked and giving lectures that apply to Portland as well as Seattle, when we were here before, also in Palo Alto last and in Berkeley again I fell in for the same kind of thing, and I don't think it is right because a lecture is only good at a certain time to illucidate certain ideas and put them perhaps in the proper place. But maybe you have very definite questions on your mind that you would like to discuss. And although the background, which I tried to give a little bit in Seattle, is very useful, on top of that then if we have questions, it might make it a little bit more intelligent, or rather it will reach all of you who are actually concerned with Work and, of course, have questions about it. When you actually do Work, you must know at certain times where there are obstacles and whatever you have to do and that you become clearer and clearer about the necessity of keeping in mind what Work really means, and then, when you apply it, that you don't forget it. So, are there questions? Let's talk about that first.

David: I have a question about what 'observe' means.

Mr. Nyland: 'observing' means noticing or looking, sometimes watching, sometimes becoming alert. That is the strict way of observing. In the sense of Gurdjieff, observation is connected with impartiality and with simultaneity. But observing, as such, means I start out to become alert. And observing, when I want to do it in the sense of Work, for the time being is simply to be able to record that what takes place of the physical body <sup>as</sup> behavior. So, an observation is then not a question of an 'I' looking at things or sometimes with your mind noticing things, but this time it is a part of the brain that starts to record facts as they are, and particularly now facts of ~~his~~ behavior of the physical body. So, when I say "I observe", it really means something in me is observant of the rest of myself when this physical body is behaving. And 'behaving' simply means that it is active in the physical sense. So it observes, this 'I', this beginning of "I" observes the manifestations of the personality as expressed in its physical behavior. So there is nothing secretive about it, is there?

David: What I was wondering about is how vision -

Mr. Nyland: No, it is not vision.

David: I know it's not but -

Mr. Nyland: It's recording.

David: It's not vision at all.

Mr. Nyland: No, it's not vision. It is something that records a fact in your brain. When it is done in the right way, I call it becoming aware of such a fact. But that observation is already linked up with being impartial. So whenever this "I", assuming now that "I" has the capacity of recording a fact of myself as I am, that then in the recording

of that, there is nothing else but a recording and no interpretation. And that, therefore, whenever this "I" observes "it" in its ~~manifest~~ manifestations, that then the manifestation is accepted for whatever it is and in whatever condition it happens to be. You see, when I observe in that way, I am not identified with that what is being observed. "It" becomes the object of the observation. "I" is the observer. And the illustration is as if there is a telescope from Mars to the E<sup>A</sup>rth and Beelzebub looking on one end of the telescope and on the other end of the telescope are the little slugs on earth performing whatever they are supposed to do. Is that clear? Do you know now how to observe? Or have you had experience of a result of an observation of yourself?

David: Yes, I have.

Mr. Nyland: So you know the difference between that and visually, so-called, noticing.

David: Yes.

Mr. Nyland: Now you have to introduce also simultaneity, instantaneousness. True impartiality can only take place when there is nothing of the ~~rest~~ rest of my personality involved in either illustrating or describing or liking or disliking of that what is being observed. When it is truly impartial, I have to utilize for the impartiality a certain function which is not my brain as it functions now, and surely there should never be an interference of any kind of a feeling because I cannot like it - I take it as it ~~x~~ is, as it happens to be. So that in order to eliminate mental functions, the thought process in general is dependent on that what is anticipated or on that what is remembered. And therefore, the instantaneousness would mean that that kind of a recording in my brain is dependent on the realization of a certain moment or an existence which at that moment is recorded in my brain. So by doing this, I take part of my brain and make it record in an objective sense and eliminate any

kind of an influence on the part of the other parts of your brain. So this particular part which is selected to become educated to become objective is a separate function, and the "I" is located there and we call it then an objective faculty which happens to be at that particular place. Or rather, there are two places, both on each side of the head, above the temples. Have you any idea how the brain is functioning?

David: I don't.

Mr. Nyland: Read a little bit about a brain - how a brain is, of what particular parts it is made up, in general. Formulatory is the front of your head; that's where you make your words. The back of your head, right under the skull in the back, is a pondering section. That is where you weigh the value of words. In between, towards the center of the brain are two special kind of functions. They are located - and they call it thalamus and hypothalamus - they have in the first place a possibility of a little bit of feeling mixed with mental functioning. And they help to introduce the fact of memory and the storing of memory of certain facts which have already been received in the brain and bringing them forward to that what I call now memory, which again takes place in the center part of the brain. Also, the anticipation - that is, that what is looking forward to what the future might bring - is partly a function of the center of the brain and partly of the formulatory apparatus in the front. Besides that there are a few other different definite functions of the brain - originality of thinking is also in a certain section; the connection of the growth, of where actually the brain starts to grow from is in the center of the brain where originally, when a child is born, is the soft spot which you probably know. Have you ever heard of it? That what is now in the brain as it is occupies practically all the territory except two parts, which are not functioning at all and are like virgin field. They have the equipment of a brain as a brain, but they are never used. And those are the two lobes that

are above the ears and temples on the side. They are comparatively free from the rest of the brain, and nothing takes place in them, and it looks as if that particular part was supposed to be used and never was used. And sometimes we say that the subconscious happens to be there, but since we don't know much about the subconscious, since it is sub conscious and not conscious, we really don't know where it is until it becomes conscious. For my particular interpretation, the way I see it, it is exactly that part of the brain that starts to function when I talk about objectivity. And here is already a whole lot of grey matter, practically ready to be used as long as it's put to work. And that under the influence of something in me, which I now call Magnetic Center because it is a wish to become aware and a wish to evolve and a wish for freedom, that now this part of the brain is under the influence of that kind of functioning as Magnetic ~~Magnetic~~ Center within me, which now wishes - those two parts, I say they are divided because ~~exactly~~ they have different kind of functions - start with this kind of brain telling it to get busy and become objective. That is, something is, according to Beelzebub, erected there. The wish to want to Work goes over into the thought of the ability to Work, and that then, in having this thought, it goes in the direction of trying to find an opportunity where this particular telescope could be erected. There is no objection on that part of the brain, the rest of the brain that is unconscious for us, to explore the possibilities of that what is next door; as long as nothing happens, nobody objects. As soon as something starts to happen in the sense that this particular part wants to become objective, then the rest of the brain is really anxious to undo what it might have done in the beginning. In ~~5~~ the beginning, that what the brain wants to do is to develop something that could become objective, and everybody can agree because they don't see any danger in it. And usually that what is the thought I have regarding wanting to Work is something in me that is of a very high quality, because that particular quality in certain



thought processes in the brain has in itself still a remnant of that what was originally the - well, I explained it ~~xx~~ the other day I think - that what is life when life has formed all the cells, that what is originally the life cell has as Magnetic Center a quality of dividing and going over into - one part goes into the heart and the other part goes into the brain. And it is that part in the brain that is now as a cell which becomes cognizent of the two possibilities of man. One is the unconscious state on earth; and the other is the possibility of evolution and then, in that way, having a hope which again is linked up with the feeling of something that could happen to man if he only knew how to behave and what to do about such a development. The point where that takes place is, in the intellectual scale, exactly at the line which divides the unconscious from the conscious area. And for that reason, when Beelzebub talks about seeing the lights of Karatas, It is the thought in one's brain which is, in that sense, refined and probably of the highest quality of expressing a belief in the ~~possibility~~ of possibility of growing out ~~xx~~ the ~~xxxxx~~ state in which it is. And originally this came from the desire on the part of magnetic center to be united with the totality of all life. That is where it came from, and it wishes now to undo that what has, you might say, become a prison to it in the form of a body, and that therefore both the thought process in its highest form and the feeling process in its highest form are united in one attempt - to create a means to get out of prison. So the instigation of this cell in the brain starts the search for a territory where an objective faculty can be erected. And therefore, you might say, no one has objection to it because that little cell has been quite inactive ~~xxxxx~~ and whenever it started to assert itself, the rest of the brain did not take any ~~xxx~~ cognizence of it ~~xxxx~~ because it was talking so-called higher language without any particular sense or

idea that it would do them harm. I don't know if you can see the totality of the brain as if it was a group of ~~xxx~~ people together who are more or less afraid, and not afraid when all ~~know~~ talk the same language, but when there is one cell who talks a little too theoretical and about things that really don't concern them, he is considered not practical as far as the rest of the brain is concerned and they leave him alone. But as soon as this cell starts to explore territory in order to put his theories to practice, then the ~~xxx~~ rest of the brain becomes alarmed, and as soon as they see that he means business and actually starts to operate in functioning in an objective sense, relating then to the rest of the body, then the brain as we know it in an unconscious state becomes alarmed because it is afraid that it will be killed by the efforts of this higher cell in the brain itself. This is the animosity that always will be there whenever something unnatural takes place in a natural way or, reversely, something natural or great-natural takes place in an ordinary natural environment.

All of this, you see, I want to say because that what takes place in the brain is a very logical possibility of development. There is nothing unusual about it, that a part of the brain wants to be a little different from the rest. But as long as they all ~~a~~ talk the same language there is no difficulty; as soon as someone starts to threaten the existence of the other, then the others all ban together and they try to throw out the enemy. It's interesting, you see; for instance, there are many examples of that kind. When Holland at the time was invaded and threatened by Spain, Hollanders always quarrel among themselves, particularly about religious subjects, and there are any number of denominations and different people will have this and that to say about this, and they fight among themselves. But when there was a common enemy, everybody forgot for the time being what they were fighting about, because there was one danger



that threatened all of them. So in that, they got together and fought, and fought for 80 years until finally Spain was sent home, you might say, and then Holland took up its own little passtime in quarreling among themselves. It's the same thing with the brain. As long as there is a threat from the outside of something unusual, what the brain does is forget a little bit about either memory or formulation or this and that - all of them become united in the effort to exclude something extraordinary. And this is the difficulty that anyone has when the little "I" starts to want to live in the section of the brain assigned to, that then this little "I" is threatened in its existence because it does something unnatural, and that the so-called naturalness of the brain tries now to convince the little "I" that it had better go home or somewhere else and not operate in that place because the brain itself - they are, you might say, Hasnamussian enough to say that they know it all and that the little "I" doesn't have to tell them. It would make an interesting story. All right? Are you clear on the observation now? ok?

Question: How do we recognize these, when it happens,

Mr. Nyland: Recognize what?

Question: You said there's a battle between . . .

Mr. Nyland: Oh, a little allegory . . .

Question: How long does it ~~a~~ take?

Mr. Nyland: You think they have daggers and swords?

Question: Well, I haven't - I know that there are difficulties to Work - to want to Work - does this have to do with not wanting to Work?

Mr. Nyland: That's right. Immediately when you let the effort go, the ordinary brain comes in and takes over. The brain works with insinuations. It doesn't have swords; it is much more subtle. But

it watches extremely carefully, as soon as there is a possibility of an opening, that there is a little slackening on the part of the effort, the brain moves in themselves and also invades this particular territory. It starts then, so-called, to think. It starts to record the facts in the same way as they always have done but presents them as facts which are absolute. The rest of the brain - that is, the subjective part - is unable to record a fact at the moment of existing. This is where an ordinary brain fails because it always has been dependent on the memory process or the anticipation process. It never has recorded anything at the moment, and you might say, almost, the ordinary brain was a little bit too lazy because it didn't need it for life on earth. Question: Is this then that when the person dies, the ordinary brain has just been of the earth and that whatever is objective brain would remain?

Mr. Nyland: That's right. The ordinary brain dies. Ordinary brain reverts to brain matter. The life in it disappears. The life continues in the forms which are suitable for survival. Life will continue in any kind of a form that is not subject to the destruction of earth. So whatever can die on earth can no longer contain life and life knows then that it has to emigrate to someplace that has the possibility of continuation of living and is not affected by the laws of earth. It's the kind of quality in man which, in the first place, belongs to his real wish for development. Also in the knowledge that development for him is possible because he has had already certain experiences of that kind and to which he has added by means of work on himself all kind of different data which now have a different kind of a quality. The data that have been collected during the time that a man is awake are of a different character because, in the first place, their

absoluteness makes them no longer subject to time and that therefore they will not be destroyed by any form of memory or that what might happen in the future. Everything as recorded at the moment is permanent. And for that permanency, a certain substance is needed which can be used as a form in which then that as facts recorded, it can ~~it~~ live. It is the emotional quality of Kesdjanian body which then becomes available and that for man when he works he gradually shifts the accent - the point of his gravity - from his physical body to that what becomes emotional and what is Kesdjanian. So that whenever now the body dies and Kesdjanian body is at least partly developed; that is, in the beginning it is more or less developed as feeling and for the second part, it is developed because of Work on oneself, up to a certain gradation; maybe it is ~~already~~ only 'sol'; maybe it is only 'la'. It may not be completed and it may not have reached even 'si'. But in ~~in~~ any event there is enough substance there for life as such. That is, life which then was represented originally in the physical form that now when these cells die, that is, when they have outlived their usefulness, that what is life force moves over into the Kesdjanian body and continues to live. The kesdjanian body in its density is not subject to the law of gravity of the earth, and for that reason it can leave earth and ~~it~~ live away from earth, and then enters into a different kind of a world which we call the ~~spirit~~ spiritual world but in which the forms of life as coming from man when he dies and which still carries his name as such - the combination of all of that now ~~it~~ lives in his ~~Kesdjanian~~ ~~Kesdjanian~~ Kesdjanian body and whatever there is developed of a body of Soul for such a man. That is why the spirits still go by the name we recognize as they were here on earth, and for that reason they can be recalled and brought

back, or contact can be made with them, because for them, they ~~are~~ still are part of this earth as far as their make up is concerned, although their dwelling has been changed entirely and in dwelling now in a Kesdjanian body, they are no longer subject to the ordinary rules of decay which we know on earth. So in the first place, spiritual ~~body~~ bodies as such are actual bodies. They are entities and have brains and they use the brains which have the accumulated data of an absolute kind and in particular of those facts which have been collected when they try to become conscious. They are mixed with other facts which belong, in the terminology of Ouspensky, as man number four. There are facts in man number four, partly of ~~an~~ an emotional kind and partly of an intellectual kind because man number four is connected with man number six at the point 'do'. That is, that what is in the intellect at the point 'do' is the beginning of six of man, man number six.

So that all of this is of that kind of a quality that it can move over into the ~~Kesdjanian~~ Kesdjanian body and as such then continues as a spirit to move around in a certain realm away from earth and no longer subject to the atmosphere of earth even but sometimes very close, and sometimes, where they have developed sufficiently, at a ~~great~~ great distance away. Again we say distance. It simply means that they are under less influence from the ~~earth~~ earth and ~~that~~ that they are more under the influence of that what is really the center of all living. And it depends now entirely how far the development of such a man has gone what particular place he will occupy in the spiritual world. And that in this spiritual world of course he will meet and he will recognize, not by words, he will recognize by ~~means~~ means of feeling, by means of emotional quantity, by means of certain - we cannot say different ~~at~~

- rates of vibration expressed in the condition of density in the matter or the ether which exists there. It is difficult to explain that because the means of communication are entirely different from what we are used to since we have occupied ourselves in making a language. There is no language of that kind in the spiritual world. And still there is a communication between them. And there are different gradations of different spirits who partly live still on earth, in their make up you might say, and who still have to live a life in which they have to free themselves from certain conditions which are still prevalent and which were not destroyed sufficiently during the time that they were alive on earth. And as a result that certain people - I call them people or persons - still have to fulfill their particular task and, you might say, are sent back again to earth in a certain form of reincarnation in which then they have as duty to live their life again in order to have the opportunity again and again which they ~~xxx~~ have not taken in their previous lives. That is simply that karma, that happens to be the condition in which they now find themselves in this life and sometimes are quite aware of existences that they ~~xxx~~ have had before and without any doubt they don't mind at all that perhaps they will have more kind of existences and more lives even after they die now physically. But you see there is a substance that is carried over from one place to another and from one life to another and that substance is mixed with the substance which belongs in our life to earth which, when a man dies, that particular part remains on earth and the other, as substance of life, keeps going on with the man until finally that substance is purified of all the different ~~xxxxxxxxxxxx~~ ~~xx~~ crystalizations in which it has been in any kind of a form. This is the interesting thing of how development of man must take place

because when life is entering into the human body on earth it starts to ~~keep on~~ take on partly because you might say rubbing against certain forms of ~~physical~~ physical matter, it is then affected. It is not dirtied but it is affected, and because it has contact it has received and it will receive from the outside certain impurities. There are certain ways sometimes how such life forms already are affected in an essential way that it goes a little deeper. And all of this belonging now to the personality ~~as~~ and the manifestations of man, when a man dies this life force is not immediately cleansed and it has to go over in a different realm where there is a possibility of receiving, receiving certain conditions which are laid onto it. That is, they become, they are then, under different laws in which there are superior beings which direct them and help them and guide them and tell them what to do. The world of the spirits is a very interesting world, and it is interesting to dwell on. It is more interesting to try to develop it on earth in our life, and the ~~more~~ more conscious a man can be, not only that he can be more spiritual, but the more he can experience conditions of the spiritual world. Some people are fortunate. They have it already, you might say, accidentally and they become mediums. They are the links between the spiritual world because they understand it and they are being used by the spirits of the other world for the communication to be put in a certain form so that it becomes understandable in the life of man on earth.

Question: When I work now I seem to have (thoughts) that are going on and off very continuously all during the day and my attempts - they're not for long. They're very limited and short. But each time I think of it, I try to make an attempt and that's all. I was talking with someone and he said he thought he heard you say at a meeting



one time that in order to intensify your effort, each time you have a thought not to Work then but say I'm not going to Work now but later I'm going to use this energy to build it up and Work later and after doing this several times, you arrive at a point where you say, yes now I'm ready.

Mr. Nyland: I'm afraid you mix it up a little bit. You mixed it. Because I think it is now a little ~~mixture~~ mixture of different things I may have said at different times. I never would have said, for instance, if you now want to Work, postpone it and wait until you can Work. At the same time, there are times when you think that you would like to Work, you cannot because the conditions are not right. At such a time one must let it go in order to find a more conducive moment. But in general I have said that whenever the thought is there, one can convert the thought into a moment of awareness even if the awareness lasts for that one moment. I never would let any kind of a thought or feeling regarding Work and the desire to Wake Up in whatever way it is and small as it may be, little in its particular quantity, I would never let such an opportunity go. Each time that one converts the ~~energy~~ energy as represented by the wish to Work, or the thought which may accompany it that it is possible at that moment - each time this conversion takes place, there are certain facts then collected, again in the little brain that is now functioning and when it starts to function a little more, it starts to flow over into a development in one's heart as an emotional quality - each time that I make this kind of an effort, there is that form of energy as facts, or forms of energy as emotion. By a fact now I mean an intellectual quality of recording. By a motion, I mean a certain state of potential possibility. Each time that I wish to Work,

I convert this - such energy then is deposited in a form in a matter of a different kind of density in the proper place in myself, one in the brain, the other in the heart. Each time that I work, there is in my body a possibility of a conversion of food which is there at the present time and is not always used. Partly because I don't know how to extract it out of the food that I eat and partly because there was no need as yet to ~~use~~ use the higher food which is in the body for the purposes for which it was meant.

Let me explain. I said some time ago, talking about air and the rarified gases in air; rarified gases from the standpoint of chemistry are those gases that are practically impossible to work with in a chemical sense. The reason for that is that their molecules happen to be closed up and that the ring of electrons around them does not leave any room for entering and, for that reason, they became so-called chemically inert. Helium is a simple example with ( ) and the rest of (argon) - all of those which are, if you know anything about, the ( ) system, they're always at the beginning of the horizontal line where there is a possibility of a new ring being formed of the electrons around the nucleus. They belong as a group together and they are (noble) gases, they were called originally. That what was really noble about them was that nothing could touch them. Under the influence of a conscious effort, when I breathe I not only take out the oxygen but I take out part of these so-called noble gases and they are digested in my lungs on account of the condition created by more consciousness and, in particular for this purpose, conscience. Under the influence of this condition in my heart, starting now to function in a conscientious manner, that what becomes affected is in

mylungs the result of blood flowing from the heart to the lungs and then in the purification process of the lungs with this kind of blood coming from the heart, this blood starts to carry the substances of a higher quality now in my body and as a result as coming from air. So that the exhalation is not any more in the same way. The exhalation contains less and less of such ~~gaseous~~ gaseous material and it has become food for myself. This is one way. The other is that during the process of becoming conscious in one's brain, the impressions that I now receive in an ordinary sense through ordinary sense organs and which, of course, represent for me a certain form of energy, since they are recorded as such - as energy giving content in my brain - that then when the brain has next to it or in ~~it~~ it a conscious state, a condition in which attempts are made at objectivity, that then as a result of this state influencing the rest of the brain, that what is recorded as facts take on a different quality and become permanent. That is why we say sometimes, 'moments we do not forget'. That is, they are not subject any longer to the fact of being able to forget them and this of course I mean by permanency. Therefore, this kind of quality of facts recorded in that way have an absolute value as that what is temporary with the rest of the facts recorded in an ordinary brain. So that you see, whenever I now make this effort of being awake and, as a result, there may be a little period of time - I call it time as measured by us, an extending of moments as measured from an objective standpoint - that then during that process, the other natural processes are extracted more than before and they become then, ~~x~~ with this material that is newly extracted, a deposit both in my ~~brain~~ brain and in my heart. As a result of this kind of condition, not only that my brain and my heart are affected, but the totality of

my body is ~~aff~~ affected. It simply means that as a result of work the body becomes less dense. There is more possibility of a separation of the centers and the si do of physical body loosens up. The si do of the physical body is linked up with sex. It is the highest form of food as being digested by the human body and the 'si' is the sex organ, and it is exactly at that place where then the loosening up process enables sex energy to be sent to different parts of the body, if necessary, since that what is in sex as <sup>sex</sup> energy contains certain forms of a higher nature which Gurdjieff calls Abroustdonis and Helkdonis. These are the two forms which partly are used for the heart and partly for the brain. Abroustdonis is for the heart; Helkdonis is for the brain. These are substances which, on account of the changed conditions, of the body of man when he is conscious start to move - I would almost say - because they are attract(ing) - and sometimes they move because of a result which man has whenever there is any consciousness or conscience in him, that then his will 'wills' these substances to go up to the proper places where they can be used further. They are the substances for the building both for the Kesdjanian and for the Soul body. And it is this particular process when man is awake that takes place as a ~~xxx~~ result of his "I", that the totality then of his whole body, being satisfied and in a different kind of a condition starts to change in itself as an apparatus ~~xx~~ which now will use that what is there potentially in a better form by using whatever has been received in an ordinary sense, digesting it differently, and then using that what is latent in man to accompany it to the place where finally it will have to be (consumed). It is one ~~xx~~ way, of course, by which Kesdjanian body can be built further and the soul body can be built by the usage of that what is in ordinary personality for the purpose of building higher bodies. Whenever I am awake; whenever I try to wake up;

I make a contact at that time with that what is above me, and I implore that the Lord Creator will send material to me if I am open enough to receive it and that because of this kind of reception, the corresponding note is struck in me where there is already such substance, but this ~~xxx~~ time latent in me, waiting for the call to be united and then to be used up for the purpose for which originally it existed.

Never let an opportunity go by whenever you can wake up, even if it is only a moment of awareness. Keep at it each time, each time. Now where it got mixed up probably is that sometimes the conditions are such that it cannot be done, and that even if the wish is there that there is no possible opportunity of actualizing it. Sometimes the state of oneself is in such a condition that there is no energy left for any kind of desire even, and not even the possibility of creating any 'I' even temporarily, and that, for that reason, one has to wait until - I've called it Zilnotrago many times - until that has been dispersed. Because one cannot go too much against the grain and suffer to use up all the energy in friction without any result. It is useless and it is also sinful because it is a misuse of energy which ~~x~~ should be used for other purposes in connection with the reasoning power of man. And his reason should tell him when to work and when not to work. And when he knows that the conditions are such that it is an impossibility to work, he should not try. But what he should do is to continue to be awake enough to know that whenever the Zilnotrago has been dispersed that immediately he again starts to become active. In order to do this, one has constantly in mind the possibility of working. One does not let the thought of work go by. One tries to become or to remain to a certain extent aware - it is not impartial enough - but at least one keeps on noticing the state of oneself as a result of that what may have caused the condition in which I cannot work. For instance, if I

am emotionally involved I know it is utterly impossible for me even to segregate ~~xx~~ any energy and use it for the purpose of being awake, and I have to wait until the ~~xxx~~ energy has died down and has done its damage, but at least that the condition of myself is much more conducive. That is only the emotional ~~xxx~~ state. Intellectually, of course, it is quite obvious. When there are too many thoughts and they whirl around in my head, naturally they will affect that little part of the brain which likes to be quiet to set up a telescope and to observe, you might say, in silence. And as far as the body is concerned, ~~xxxx~~ sometimes it's utterly impossible to use the body because it is too much engaged in all its different muscular movements and tensions that it is quite impossible to use any energy for any other purpose. Sometimes if I wish, even in an ordinary physical sense the body is incapable of doing things that physically ~~xxxxxxxx~~ otherwise would be possible for it. ~~ix~~ I've said many times, if it runs and it gets ~~ixxiix~~ excited and, you might say, it starts to tingle; that is, it starts to vibrate and it is all in an excited state, your hands ~~x~~ cannot be quiet enough to repair a watch. It's utterly impossible. Sometimes when you run too fast and you're out of breath you ~~xxx~~ can't talk. And these things of course already take place on the plane itself of the physical center. It ~~xxx~~ surely would be quite obvious that if such energy is being used physically ~~xxxx~~ that there is no energy for any ~~x~~ kind of a ~~x~~ higher level.

In such a case, one keeps on watching the state in which one is, never letting the thought or the feeling go out of your mind ~~xxxx~~ that as soon as the opportunity is right that then you will want to Work.



This you see is quite necessary because at that time, when there is enough accumulated of that kind of a thought, a willingness, that then the opportunity, because the body has restored itself - there is a point of ~~an~~ equilibrium in which then what is still going on you might say in the body is not too strong to prevent the wish to become actualized for ~~oneself~~ oneself. As soon as one -an Work, one Works. When one cannot Work, wait for a little while before you say I cannot. Make doubly sure. When Beelzebub and Hassein are on the trip and they have to run through the Zilnotrago (

)~~m~~, the captain comes in and tells them about it. The captain in our life is our common sense. It is a certain form of intellect which is very low to the ground and is very practical. And it sees things as they are without any fuss, without any fringes or embellishments. And it puts really - dots the ~~m~~ i's and crosses the t's immediately at the point where it's most essential and there is no further argument. When common sense comes in, usually the advice given is quite logical and ~~a~~ ought to be followed up.

Common sense comes in in knowing that at certain times I'm not entitled to Work and when I do it, I'm a fool. The cleverness that sometimes I have; the desire that I wish to distinguish myself; it looks very much that sometimes I wish to Work in order to make a good grade ~~in~~ so that I can show it to ~~people~~ St. Peter when I get to the gate. All of that is nix nix. One is a simple man. One is made up of a variety of different things - all fighting more or less for the recognition in order to belong to part of one's personality. And together with that I have a feeling that never lets me go because it always is interested in having the best of everything.

And as far as my mind is concerned, naturally I want to have respect, I want to be distinguished, I want to be known, I want to be publicized, I also want to be liked.

All of these kind of things, you see, that what is now ordinary attributes of ones personality - all the time I have to see what is at the present time the foreground. And I must know that at times it may be so strong that there is no use fighting against it. If my vanity, my self love, is so strong that there is nothing else and that, you might say, it comes out through me ears, then it is a very bad time that I would try to work. When I am worried, I don't work. When I am utterly in a joyful state I don't work. When I am in the midst of a very difficult problem that has to be solved, I don't work. I wait. When I am in an argument and I am convincing someone and I'm identified with that I don't work. I work only at times when I know there is a possibility and in the very beginning and for a very long time the possibility of work is when there is a very great simplicity in my life and that I'm not as yet bothered by all the different things belonging to my feeling or my mind and that there is nothing that I really care about as far as myself is concerned - it should leave me cold., At least it should leave me equal. Égal. Cela m'est égal if you understand French. It is equal to me. It is not one or the other; it is neutral. That's the state in which I work. That's the state in which there is a possibility of building something in a surrounding which is full of enemies and it is possible at that time to segregate enough of my feeling from the place where it should live in my heart and not to be interfered with any kind of an influence of my solar plexus.

Q: You were talking in the beginning in Palo Alto about that sensing is different than observation and I don't quite understand.

Mr. Nyland: Oh yes. Sensing is an attribute of the physical body/ It is something that the physical body hasn't got ~~at~~ the ~~xxxxxxx~~ present time. It doesn't need it because it is using the ordinary feeling center, and the combination between the two is enough to express what I call sometimes a feeling and sometimes I call a sensation. When, on account of work, there is a separation between the feeling center and the physical body, the physical center can no longer use the emotional center or the feeling center for the expression (expressness?) which the physical body needs once in a while. And I have to make something else that can be used for that purpose as, you might say, being able to express itself and to convince itself of its own existence. That is really the reason for trying to develop sense organs, but this time sensing of the body itself, meaning by ~~xxx~~ that that when it functions it gives the body a realization that it exists. Now if I sense and if it is necessary because if the feeling cannot use the body anymore for expression, the body is at a loss and has to ~~xxx~~ have something to take the place. The feeling itself has to learn not to express itself by means of the physical body and that means that the feeling has to learn how to become an emotion because in the emotional world the existence of communication need not take place by means of a physical appearance or manifestation. It can take place in silence. I sense now by trying to establish a relationship between my mind, and this is an ordinary mind thinking about my body, and sending attention of my mind, energies, towards a certain part of my body where it is received, and when it is received it is entering a little and then is reflected to be received again by my mind and then creating in

my mind an image of that what was so-called sensed. So the process is as if some energy comes from the mind of myself, ordinary unconscious mind, the way I am now in daily life, it has nothing to do with objectivity, towards the arm, if I sense that, receiving then that form of attention back by reflection and at the same time producing in the arm a certain affect as a result of that attention. Dependent on the penetration of that energy, I receive a sensation in my arm and that is reflected in the image of my brain and then I call it, 'my arm exists'.

So in that particular process there are three things ~~again~~ again. My ordinary mind, my arm, and the relation between them. Now it is possible that this kind of an attention as an energy sent from the brain to the arm has to be exhausted up to the point where I realize that I cannot do anything more because my ordinary brain will be limited in sending attention and I may not be able to send more than I can at a certain time. Moreover, after once the fact of the existence of my arm has been established, there is no sense ~~if~~ in sending further attention. So logically then there is an end to this sensing process although there is no description and no prescription of how fast it should take place - usually if the conditions are right I learn by sensing and sensing as an exercise to do it in a shorter and shorter period of time so that sometimes, when one knows how to sense, this particular attention sending can become instantaneous. In order to concentrate the attention on the arm I say to myself 'that is all that exists' ~~and~~ and the rest does not exist. It's in order to have a chance that the attention that I ~~am~~ am sending will be as concentratedly as it is possible for me. If it is concentrated, ~~and~~ actually having sensation in my arm, ~~and~~ <sup>then</sup> the reflex of my brain which then records the existence that parti-

cular time will be shortened. If I now from one arm go to the right leg, to the left leg, to the left arm, the process is repeated. The result is that my brain has received impressions of parts of my body. I now use this same brain to sense the totality of my body, since I already have four parts of it, I now change it over and become aware, as it were, of the existence of my body. But since this process of excluding everything else and the emphasis has been constantly on the existence only without describing, that part of my brain which has sent the attention now starts to function very closely to the possibility of becoming objective. It still is my ordinary brain. It is still not the objective faculty and it is not as yet connected with any formation of 'I'. So in that sense, it is not work. And at the same time the result of becoming aware of the existence of myself in that way ~~that~~ that I am not judging it and that it is recorded - the only ~~difficult~~ difficulty is that the recording still takes place a little bit of time - measure - after I have said it. Rather, the time that is necessary for sending the attention from my brain to my arm or to the ~~the~~ ~~totality~~ totality of my body ~~and~~ and the recording afterwards in my brain is always subject to a little bit of a time lag. So you see it never will take the instantaneousness but it will take impartiality. But that is why one has to be ~~a~~ careful not to mix them up. Now in this particular kind of a state if one is really sensing and there is the totality of oneself being sensed, then it is quite easy to go over into an objectivity because the process is already a dynamic one ~~f~~ of the recording of the existence of myself and all I have to do is to become a little bit more definite about the recording itself, as it were, of that what is my body without taking the totality that now I become aware of its movements or I become aware of certain expressions in any kind of a form of behaviour. Then I have to

record it in the part of the brain which already is subject to impartiality and whenever I now record it as a result of trying to become objective, that what is taking place as a behaviour becomes instantaneously recorded in the part of the brain that is suitable for objectivity.

I hope you have followed it because it is really theoretical and it really doesn't matter. I say don't mix up sensing with observation because the processes start differently although they may end up in the same place. All right?

Q: When I listen to you at meetings speaking practically about work and now about sensing, especially about work, I seem to attempt work efforts on myself consistently and I don't understand ( )

Mr. Nyland: Well I think the thought is there Doug. Perhaps the actual realization or the ~~accomplishment~~ accomplishment of being awake and aware is most likely quite difficult but it is not impossible. You see, because what can take place if 'I' starts to function as an independent something, that what this 'I' observes is of course the organization as a whole of the ~~the~~ personality. So now whenever you are in a state in which you are interested in listening and certain things are taking place also in your brain, your body, your feeling, and ~~that~~ there is that kind of, almost I would say, intensity of trying always to become attentive enough ~~■~~ to take in what is being said, at times the little 'I' has a chance to exist without disturbing that what is taking place in (yourself). "I" after all is not part of you. It is a separate function away from you, independent of you; although it may be located in the brain and in the heart, it stands on its own feet. And dependent now on how much there is of it, it can at certain times assert itself, in particular when the personality as a whole



is totally engaged in one activity. The result is then not because I wish to work but the result is simply the fact of the unity of oneself. I don't want to go too far in detail about that because then I run into difficulties which I've gone into before that that emphasis of unity is equal to the attempt of trying to wake up. It is not. But sometimes the unity of three centers produces in man a replica of God, and it is this state which is unusual to man, in which all three centers are so united that produces the possibility of an "I" being - not noticed - almost I would say utilizing the opportunity of observing 'it'. Its an interesting question because "I" exists all the time. Only we do not know it and it doesn't exist ~~af~~ for us. I've called it a curtain once or a fog. There is something that is in between; something that prevents us ~~from~~ from seeing "I" even if we try to look. Sometimes that is impenetrable because we cannot go through it with our wish coming from our ordinary personality. At the same time, "I" is of a God-like ~~and~~ quality and therefore it never will die and it cannot disappear. It only becomes impossible for us to become aware of it - ~~again~~ again I must be careful now that I use the right words because now I say that the personality becomes aware of "I" and usually the "I" is the only thing that can become aware of anything. But in the state in which the body, the ~~the~~ mind and the feeling is one - in that particular state of oneness there is an awareness possible when the three component parts are not functioning as component parts. Will we let it go at that? I am afraid I will confuse you but the experience you can have is quite right. As soon as you start to think about it you lose it.

Q: Yes, but the attempts are what I consider to be attempts - should I continue?

Mr. Nyland: Oh, yes. Take it all in. Be grateful.

Q: It has to do with the fact that everything around me concerns one thing.

Mr. Nyland: No, it is the inner unity for you yourself in ~~it~~ which everything of the surrounding is completely excluded. You don't even notice it. You see you are by yourself. It is exactly the same as the result of sensing. Nothing else exists in the world but me. That is unity. But it's all right. Whatever the experience is. Don't avoid it. Keep it.

~~Q:~~

Q: (interference

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if you can suggest anything to still the thoughts.

Mr. Nyland: The thought about ~~a~~ other people ?

Q: About other people, about myself, work coming in there but going by so fast that I can't . . .

Mr. Nyland: The compensation is always by means of your physical body. When you leave the thoughts alone they will play any kind of a ~~part~~ and any kind of a joke on you. The "I" is not as yet sufficiently developed to tell you to stay away or to shut up. And you have to use ordinary means ~~in~~ in order to bring about a certain ~~balance~~ balance for yourself because the balance is now too much in your head. It should be in your heart. When you make your body active, in any kind of any activity and sometimes that it might require energy of your head to direct what the body is doing - at least part of the energy will not be used for the worrying or the thoughtful process that would go on, and the more you can exhaust yourself now physically, the more energy will go there so that you will be very happy not to have to think. To some extent I think it is a question of allowing it and thinking that you cannot

do anything about it because you are too lazy to do anything. If you really are bothered by it, you will work like hell physically. For instance, a person is worrying. He is not going to solve it by just sitting. You know damn well he gets up and walks around the room. Sometimes a person has many thoughts that he has to think about. He goes out for a walk and ~~xxx~~ tries to recollect or to see if the thoughts are going to be put in a different kind of a place. And there are many instances of that kind - certain inventions that are not made simply because a man happened to think and think and think and sit. Sometimes they happen accidental by noticing a certain things when the mind was not at all interested in any invention and sometimes they came because of a certain quietness that a man had' by resting himself, sometimes by looking at other objects and all of a sudden the thought struck him that such and such and such was a solution to the problem. It's exactly the same whenever a man is a little bit too much worried and too ~~much~~ much thoughtful and he doesn't want it. If he wants to continue with it, of course he won't do anything about it and sometimes it's very enjoyable. Not only that it may be necessary, but it's enjoyable. Sometimes you may think afterwards how nice it was that you were ( ).

Frank, don't pay too much attention to it because as long as it doesn't explode, it is not serious. If you want to get rid of it for the sake of work, naturally too many thoughts can prevent you. The balance that can be made is if you work physically and then - if you want to work - you can become aware of what you are doing physically - of that what you have set out to do and which you now wish to do. Since this is something that you have now made up your mind about that you wanted it, it will be fairly easy to become impartial and also objective to it. When this process starts, it

has changed the condition in which your brain is into the possibility of becoming dynamic. And because of this dynamic flow that is then occurring, your brain will be emptied because it will attach itself gradually to the dynamic process and it will not bother you any longer. Try it. You will see. It is not so difficult.

Q: I'd like to ask what I could do in a practical sense in my Work efforts to increase or to intensify the quality. I've observed in many of my recent work efforts a certain level and I've become increasingly more concerned how to either intensify the level or do something which I ~~don't~~ don't quite have clear in my mind to change the quality of the ~~f~~ effort so that something's happening.

Mr. Nyland: Barry, whenever you work you have a certain wish for that, and the wish as you know must be based on a ~~xx~~ realization of what you are yourself. This particular kind of an effort, even if it is regarding Work, is also subject to the rule of monotony. After some time - it will ~~xxx~~ never become a habit because it's unnatural, but it will lose interest because it is repetitious. That is one difficulty that you have - for that reason that whenever one starts to Work you have to change conditions constantly in order to introduce a new note. And with that you are at least temporarily

(            ). Ultimately it will not help you because also that will run dry. Now to intensify one's effort you can do it of course different ways. You can simply see that the result you have obtained is useful and creates more of a desire to do it. On the other hand ~~xxx~~ that what you have as original motivation of why you want to work may be based on a realization of what you ~~xxx~~ are and you don't like too much what you have seen or there are certain instances where you actually made a fool of yourself - where you knew that you could have been different and that you now are looking for a way of how to

become different. I think there are many different ways of doing it but usually the only thing that counts is that whenever you discover it is not ~~xxx~~ intense enough, you intensify it. I would almost say it's as simple as that. It goes together with - if you discover that you don't speak loud enough you make it louder. And there is always enough energy for that. You may not be able to continue it. Energy is a very strange kind of a thing. It can go through a big hole and not have any particular force. But when it goes through a small hole it will be able to exert pressure, and it's the same quantity of energy. The question now is to direct the energy that I have through a more concentrated hole, as it were, by making it more pinpointing that what I am doing. Then you will see that ~~xxxx~~ there is an enormous amount of energy that can be forced through that. Usually the loss of energy, that I am not further interested, is because I have diluted it already before it started.

Q: It's not a loss of ( )

Mr. Nyland: I don't think so. I don't think so because you see there is naturally a limit to the amount of energy that you have and you can ~~x~~ produce. That depends on your state of being. You cannot increase it because you're not on a high level of being. So you have to use what you can, but whatever there is has to be used most (efficiently). So it's quite right that you try to operate with the means you have in the best way you can. And as soon as you notice that there's a little bit of slacking off, that then out of certain forms of accumulated energy in yourself, you can produce some. But then the kind of thoughts and the kind of feelings that can be helpful, as I say, to recall what it was or the motivation or the condition that you don't like what you are doing (and you

make it), but also not to distribute it too much over too large a general area. For instance, if I want to be awake to the ~~max~~ totality of myself as I behave and walk and do all kind of things as I am busy, there may not be enough energy for that. But there might be enough energy to observe the movements of my arm. And by changing it over into different kind of objects which are now being observed, I become really quite clever how to handle it and how to manipulate it. Try this for several times. You will see it will help a great deal

Q: This borders on the whole subject of quality change?

Mr. Nyland: No, I don't think you can change the quality yet because that depends on the intensity of your wish. The wish depends of course ~~af~~ on - well, we call it quality. There is a certain depth in that and there is also a certain quality of actual substance of emotion. It's a question of how an emotion is tinted and for what particular purpose it is used or what the aim is. The higher the purpose, the better it is as far as emotional energy and the more effective it would be because the quality has been enhanced. It depends now on what you call a higher purpose. If the desire for oneself to work is completely unselfish - that it is simply a means of trying to find out some way by which a man could become what he should be, and having mind then that in that kind of a state he would be more useful for - I wouldn't say - helping God or being a servant or universal qualities ~~or~~ - but let's say closer to the possibility of finding his proper place in relation to all-life-existing or Absoluteness - whatever it may be. With other words, when a man is trying to have an emotional quality in his wish, which has nothing to do with any kind of a desire~~xx~~ on his own



Mr. Nyland: That would be a ~~h~~ good task, you know. Start with the end and end up at the beginning. When you - you know, if it is an activity, someone asks you a question and you listen and then maybe

you turn around - he wants a tape or something - you turn around ~~and walk~~ to the cabinet and get the tape out - here ~~is~~ it is? If you go to the cabinet first before you say ~~any~~ anything - you cannot reverse that because you have to have the tape, but at least you can start a conversation by giving him the tape ~~first~~ first and then explaining. It's a little thing, you know. But when you are interested in finding out how you are and how you are in front of such people, particularly when it is very simple that at that time you will become quite inventive in finding out how you will do it. Left hand, right hand, one foot, the other foot, turning around ~~half~~ half way, not saying anything, mumbling, not looking at him, looking at ~~him~~ him, you see, turning your head or whatever. You see Bill, in the behaviour of yourself you have many opportunities in dealings with other people without having to say anything. Many times when you say certain things, you have to say something intentionally ( ). But if it's simply a matter of your movements, it is not so ( ). For instance it would be nice if you ask them would they sit down in a chair first. It would be quite unusual because in all probability you go to the shelf and get the tape. Frown your head, say, now let's see what is this and so forth. Change your voice. Do it at least ten times a day; don't do it with everybody. At least ten times. And to see how you are and then see what you know that you can introduce into the next one and keep on varying it. The more varied, the better it will be for you at the end of the day because you will get less tired. All right?

Q: Mr. Nyland, a few months ago you gave me a task to read All and Everything ( ) for the first time and now I can't pay attention to it toomuch.

Mr. Nyland: Have you finished it? (No.) Oh, why not? Is it such a big ~~gk~~ book? (yes) Well, maybe you have to increase the intensity. What time of day do you read it?

Q: Well sometimes in the morning; sometimes in the ~~t~~ middle of the day. But I can . . .

Mr. Nyland: Can't you make it regular? It's a task. If you want it. But if there is no desire, don't do it. You have to make up your mind. Maybe the task is a little too big. Ok. Then another task. But the question is do you really want it? And if you think you wantit, can you tell yourself why, really, so that there is no mistake about it. And when there is no mistake about it, you will know it any time during the day. If there is still a little question, there will be certain times that you agree and other times you won't. So when I say no mistake, it always will be there with you and always receive the same answer. When this once has been established for yourself that you want a task, then you must ~~t~~ do the task at a certain time and keep on doing it at that time and not allow anything else to come in. It is again and again, whenever you are lazy, whenever you believe that you don't have the time, it's your fault because you didn't get up early enough, or when you sit down with the book and you hate it, you still have to ~~x~~ say I am doing it because I made a promise to myself. These things you have to straighten out first because you are now much too wishy washy about it. You don't even take pride in doing it for yourself, that you have done it. You don't care. And when you don't do it, you don't feel guilty. With a task, you have to ~~be~~ be guilty when you don't do it as well as

you know you could do it. If that isn't there, there is very little conscience and a task, if you want to do it, presupposes a conscience. Otherwise, why ask for a task. If life is happy go lucky, let it be happy go lucky until you bump your head against the wall. Maybe at that time, you will wake up. But if that doesn't happen you can find all kind of excuses to avoid the wall. And then maybe at times you will have a picture of yourself of how it is that ~~you~~ you don't even follow a little bit of a task like this because what is fifteen minutes out of a whole day. It has nothing to do even with the necessity of a task to wake up every hour for instance or to do constantly things that are against the grain, things that ~~you~~ you shouldn't ~~go~~ forget. No, this is only fifteen minutes. And reading a book. And for your own benefit. And where you really could get something out of the book and it is not made any difficult for you. Can you imagine if you would have to write that book? Even if you would have to copy it? Even if you would have to copy it by having stolen it first and then the only copy that says no one else can see it and do it at times when there is an utter impossibility that anyone ever will look at you. If you had a book of that kind, then you would appreciate it. And then you would - really, you would read it. It's made much too easy. It's already written in English. You don't have to translate it anymore. If you're susceptible to these kind of ideas, before you read try to imagine, visualize, what all went into that book. And don't stop with the author and his thoughts and his life. But after - the translations, ~~the~~ the writing up, the printer, the paper where it came from, the printing ink, the binding, the proof reading, the printing distribution, the store where it could be bought. All of that. And here you have

it in your hands. And how much is the value to you. You don't want to read it every day fifteen minutes? The value is just about two pence (tape runs off)

End.